

# MEMOIRS OF LITERATURE.

MONDAY, February 11. 1712.

I.

*THE LIVES and Characters of the most Eminent Writers of the SCOTS NATION; with an Abstract and Catalogue of their Works; their various Editions; and the Judgment of the Learned concerning them. By GEORGE MACKENZIE, M. D. Fellow of the Royal College of Physicians in Edinburgh. Edinburgh: Printed by James Watson in Craig's Close, on the North-Side of the Cross. MDCCVIII, and MDCCXI. Two Volumes in Folio. Vol. I. Pagg. 488, Vol. II. Pagg. 618.*

**T**HAT Part of Great Britain, call'd Scotland, has produced a great Number of Men Eminent for their Learning; yet no Care was taken to make a Collection of their Lives, before Dr. Mackenzie went about such a useful Work. The Lord Bishop of Carlisle expresses his Amazement at it in the following Words. "To one that considers (says \* that Learned Prelate) how many great Men of Letters, in all Faculties, the Kingdom of Scotland

"has produced, and what a Figure the  
"Gentlemen of that Nation have frequently made in the Universities of Italy, France, and Germany; it must appear very strange and unaccountable, that so few of these have been the particular Subjects of other Mens Pens; and that such mighty Heroes in Learning, to whom the old Romans and Athenians would have erected Altars, should want even the cheap Acknowledgment of a Paper Monument".

Dr. Mackenzie has undertaken, out of Love for his Country, and for the publick Good, to put out a large and compleat History of the most Learned Men of Scotland from the Year 500, to the Year 1700. John Liffy, Bishop of Ross, who died in the Low Countries in 1596. is the last Author mentioned by him at the End of the Second Volume. The Doctor designs to go on with this History, and to publish a Third Volume, that will contain many Curious Facts and valuable Observations. To give the Readers a just Notion of this Work, I must observe, that they will find in it a prodigious Number of Things, hardly to be expected in a Collection of this Nature. The Author, not contented to give us the History of the Lives of the Scotch Writers, an Abstract & Catalogue of all their Works, an Account of their various Editions, and the Judgment of the Learned concerning them, has also thought fit to insert a great many Digressions, and to treat occasionally several Subjects, whereby this Work will be the more useful to the

\* Scots Hist. Chap. VI. pag. 252.



Readers. Whenever he finds an Author engaged in a Controversy of any Moment, he gives a compendious Account of that Controversy from its Rise to the Time of that Author. Having observed, that *Thomas*, a Cistercian Monk, and Abbot of *Dundranan* in *Galloway*, was sent to the Council of *Basil* by the Clergy of *Scotland*, he takes occasion from thence to insert an Historical Account of that Council. *Adam Blacater*, having censured *Livy* for his Digression concerning *Alexander* the Great, our Author gives us, in the Life of that Scotch Writer, an Account of the Faults, that are generally imputed to that Famous Historian by the Criticks of the former and latter Ages. Such is the Method of the Author.

To make the Readers fully sensible of the Usefulness of this Work, I think it necessary to inform them, that the Author has inserted in it the following Pieces, among others. 1. An Account of the Controversy between the *Eastern* and *Western* Churches about the Celebration of *Easter*. 2. A Discourse shewing by what means *Papacy* rose to its present Greatness. 3. An Abstract of *Claudianus Mamertus's* Book concerning the Immateriality of the Soul, "by which" (*says our Author*) the Reader will find the "Arguments that were then made use of" for defending the Materiality of the Soul, "and *Mamertus's* Reasonings against them, "which are the very same that have been "made use of since by the Famous *M. Descartes* in his *Meditations*". 4. The History of the Controversy concerning Images. 5. An Account of the *Arian* Controversy. 6. An Account of the Dispute relating to the immaculate Conception of the Blessed Virgin. 7. The Origin of anointing Kings, and how and when that Custom was introduced into *Scotland*. 8. A short History of Church-Musick. 9. An Account of the *Book of Sentences* written by the Famous *Peter Lombard*. 10. An Account of *Lully*, and his Opinions. 11. A Discourse wherein our Author shews what Prejudice the Schoolmen have done to the Christian Religion, by their extravagant Fondness for *Aristotle's* Philosophy. 12. The Transactions of the Council of *Basil*, as I have already observed. 13. An Account of the State of Geography before, and at the Time of *St. Virgil*, Bishop of *Salzburg*. 14. An Account of the Destruction of the Knights

Templars. 15. An Account of *Wickliffe*, and his Opinions. 16. An Abridgement of the History of *Scotland* to the Death of King *James V.* which shall be continued in the III<sup>d</sup> Volume, till the Union of the Two Kingdoms. 17. The first Rise of the Reformation among the Brethren of *Bohemia*. 18. The Proceedings of the Councils of *Constance*, against *John Huss* and *Jerome of Prague*. 19. An Account of the Reformation in *Germany*, and other Countries. 20. The Proceedings of the Council of *Trent*. 21. The History of the *Pragmatick Sanction*. 22. An Account of all the Ancient Customs among the *Romans*, and of their Government Civil and Military. 23. The first Rise and Progress of the Civil Law; and also the first Occasion of many particular Laws, and many other Incidents, the Knowledge whereof is absolutely necessary to understand the *Roman* Historians, and the *Classick* Authors. 24. An Account of the *Jugurthine War*. 25. The Life of *St. George*, Patron of *England*. 26. An Account of the *Hebrew Gospel* of *St. Matthew*, and of all the Gospels forged by the Hereticks in the Primitive Times. 27. An Account of the Distinction between the Civil and Ecclesiastical Power, and the different Obligations we owe to them. 28. The various Opinions of the Learned concerning the Situation of the Terrestrial Paradise. 29. A Geographical Description of *Scotland*. 30. The History of the Knights of *St. John* of *Jerusalem*. 31. The History of the Rise and Progress of the Canon-Law. 32. The History of the Inquisition. 33. An Account of the Sibyls and their Oracles, with the Ceremonies used by the Heathens in consulting them, and the strange Agitations of their Priests, so perfectly imitated by our New Set of Enthusiasts, call'd the Prophets. 34. An Account of *Pythagoras*, and his Discoveries in Geometry and Astronomy. 35. The Origin and Progress of Judicial Astrology, with an Account of the Famous *Apollonius Tyanicus*. 36. The various Methods of the Ancients and Moderns to measure the Earth. 37. Some Curious Observations concerning the Height of Mountains, and the Depth of the Sea. 38. An Account of the Lives of many Ancient Philosophers and Poets, such as *Virgil*, *Horace*, *Athenaus*, *Strabo*, *Plutarch*, *Palaphatus*, *Diogenes Laertius*, *Cicero*, *Pliny*, *Aristotle*, *Theophrastus*, *Philo Judaeus*, &c. These



These are some of the principal Digressions inserted in this Work; to which I add, that the Reader will find in the Preface of the Second Volume a short History of the Scots College at Paris.

Dr. Mackenzie hopes "this Collection may be of some Use to those Gentlemen, whose Occasions and Circumstances cannot allow them to be furnished with great Libraries, or Collections of Books; since they will find (in what he has already published) an Abstract or Abridgment of an Hundred and Forty Three Volumes, and Seventy Six Lettets, written upon the most useful Parts of Learning; besides the History of the Proceedings and Decisions of Forty Four Councils, upon the most important Points of Theology.

What has been said, is sufficient to give a general Notion of the Nature of this Work. I shall, in the next Place, take notice of some Passages contained in it.

1. The first Author, who appears in this Collection, is the Famous *Pelagius*. 'Tis agreed on all Hands, that he was born in Great Britain; but many Learned Men are divided in their Opinions about the Place of his Birth. Some will have him to have been born in Wales, and others in Scotland. Our Author maintains, that he was a British Scot, and alledges Three Passages of St. Jerome to prove it. The First is expressed in these Words: *Nec recordatur (Pelagius) solidissimus & Scotorum pulsibus pregravatus (a)*. Dr. Mackenzie gives us an Account of the Life of that Heretick, and of the Disputes wherein he was engaged.

2. *Richard de Sancto Victore (b)* writ, among other Books, Two Treatises upon *Emanuel*, or a Commentary upon these Words of *Isaiah*, *A Virgin shall conceive and bring forth a Son, and thou shalt call his Name Emanuel*; in which he proves against a Jew, that they ought to be understood of Jesus Christ, and the Blessed Virgin. Dr. Mackenzie observes, that the chief Objections of that Jew, and the Answers to them, deserve to be taken notice of.

(a) Præf. in Lib. 1. Comment. in Hierom.

(b) So call'd, because he was made Abbot of St. Victor in France.

The Jew objected against *Richard*, that the literal Sense of the Scripture is only to be regarded, and that the Mystical and Allegorical Sense can never make any solid Argument". *Richard* replies, that it was the Custom of the (Ancient) Jews, to give Allegorical and Mystical Explications of the Scripture". Whereupon Dr. Mackenzie makes the following Observation: "It must be acknowledged, that to form a right Judgment of the Reasonings of Jesus Christ, and his Disciples, in the New Testament, we must have Recourse to the Practice of the Jews at that time; and if it be proved, that this Manner of Reasoning, and applying to the Messiah certain Passages of Scripture, is agreeable to the Usage of that Time, they cannot without great Injustice, be blamed; and this our Author (*Richard de Sancto Victore*) gives several and undeniable Instances of. And a late Learned Critick \* has observed, that the Jews do renounce what was done by their Predecessors, when they object against the Disciples of Jesus Christ, that their Expositions are not purely Literal, but Allegorical, and that nothing can be concluded from an Allegory; for, if we consult the Ancient Books of the Jews, especially the Chaldaic Paraphrases, and the *Medraschim*, or Ancient Allegorical Commentaries, they have, in those Works, attributed to the Messiah many Places of Scripture, which seem to have a quite different Sense, if the Letter be only considered. 'Tis true, that that which is merely Allegorical cannot suffice, as a positive Proof for the Confirmation of a Religion; but when those Allegories are founded on Tradition, they may be used and applied to Matters of Fact, which are already agreed upon by that Tradition: And in this manner, all the Objections of the Jews may be answered, without a particular Enumeration of those Passages, which they pretend to have been falsely applied to our Messiah in the New Testament; for they cannot abdicate that Principle, which is taken from their own Doctors, and their Custom, lest they

\* F. Simon Critical History of the Text of the New Testament. Part II. Pag. 36.



“ themselves should renounce the Belief of  
“ a Messiah”. The Readers may perceive  
from these Observations, and several others,  
that the Learned Author of these *Lives* de-  
sign’d to render his Work useful and enter-  
taining by a great Variety of Judicious Re-  
marks.

3. Dr. Mackenzie reckons St. Virgil, Bishop  
of Salzburg in the VIIIth Century, among  
the Learned Men born in Scotland. That  
Bishop had a Dispute with his Countryman  
Boniface, Archbishop of Mentz, about an ig-  
norant Priest, who instead of baptizing *In*  
*Nomine Patris, & Filii, & Spiritus Sancti*,  
used to pronounce those Words thus: *IN*  
*NOMINE PATRIA, ET FILIA, ET SPIRI-*  
*TUA SANCTA*. Boniface asserted, that Bap-  
tism under this Form of Words was inva-  
lid, and Virgil maintained the contrary. At  
last, this Dispute occasioned so great a Heat  
and Animosity between those Two Prelates,  
that it was brought before Pope Zachary,  
who decided it in Virgil’s Favour.

That Bishop, who applied himself to the  
Study of the Mathematicks, affirmed in  
some Conferences with Learned Men, that  
a great Part of the Earth was not yet disco-  
vered; that it had a Spherical Form, and  
consequently that every Nation had their  
Antipodes. This Doctrine, being contra-  
ry to the common Opinion of that Time,  
and seeming to oppose some Passages of the  
Holy Scripture, Bishop Virgil was accused  
of Broaching a new Heretical Doctrine, and  
so violently persecuted for it by the same  
Boniface Archbishop of Mentz, that he ran  
the Hazard of Losing his Life upon that  
Account. The Thing is so well known,  
that I need not enlarge upon it.

4. I shall only take notice of two Passages  
relating to John Scot (*Joannes Scotus Erigena*).  
“ This Controversy (says Dr. Mackenzie)  
“ concerning the Manner of our Saviour’s  
“ Presence in the Eucharist, engaged our  
“ Author in Two other Controversies, that  
“ should not have been so much as named  
“ amongst Christians. The first was, Whe-  
“ ther any Part of the Eucharist be evacua-  
“ ted, as our other Food? John Scot, Ra-  
“ banus Maurus Archbishop of Mentz,  
“ and several others maintained it was;  
“ for which cause they had the odious Name  
“ of *Stercoranists* given them by Eri-  
“ germ, Guaimondus, Algerus and others,

“ who maintained that the Bread and Wine,  
“ after the Receiving of it, was not subject  
“ to the same Laws and Contingencies  
“ with our common Food; but was imme-  
“ diately annihilated by the Divine Pow-  
“ er.

“ The other Controversy was about the  
“ Manner, in which the Virgin Mary  
“ brought forth Christ: For *Paschasius* and  
“ others said, that it was prejudicial to the  
“ Blessed Virgin’s Perpetual Virginity, to  
“ think that she had brought forth our Sa-  
“ viour to the World in the same Manner  
“ as other Women bring forth Children,  
“ *aperta scilicet vulva*; but that he came in-  
“ to the World *per vulvam clausam*, as he  
“ came into the Place where his Disciples  
“ were met, thorow the Door, and not  
“ thorow the Wall, yet without opening  
“ the Door. Our Author, *Ratramus*, and  
“ others said, that this Opinion was very  
“ dangerous; for it plainly followed from  
“ thence, that Christ was not truly born, but  
“ issued from the Virgin, *quod non est nasci*  
“ *sed erumpi*.

These are some of the extravagant and  
scandalous Questions, that were formerly  
raised by several Clergymen. I have read in  
a Book of *Nicolas Vignier* \*, That “ under  
“ the Pontificate of *Julius II.* there arose a  
“ new Heresy and Dispute concerning the  
“ Place in which our Saviour was conceived  
“ in the Body of the Virgin Mary. That  
“ Controversy (*Vignier goes on*) was occa-  
“ sioned by a *Cistercian* Monk, named *Pro-*  
“ *lomeo di Lucca*, who publickly maintained  
“ in a Sermon preached at *Mantua*, that Je-  
“ sus Christ was formed of Three Drops of  
“ Blood near the Heart of the Holy Vir-  
“ gin.

Dr. Mackenzie observes, that *John Scot* ad-  
vanced several Paradoxes; viz. “ That the  
“ World was created after Man had sinn’d;  
“ That if Man and Angels had not sinn’d,  
“ God would have created no Sensible and  
“ Material World. He asserts, that our Sa-  
“ viour’s Manhood was perfectly changed  
“ into his Godhead, after his Resurrection;  
“ That the Malice and Punishments of the

\* *Nicolas Vignier*, *Histoire de l’Eglise*.  
*Leyden*, 1601. Pag. 626. He quotes *Le-*  
*ander*.



" Infernal Spirits shall cease one day, and  
 " come to a Period; — That the  
 " Damned shall enjoy all Natural Comforts;  
 " That all Creatures whatsoever shall be at  
 " last transformed into the Human Nature;  
 " That our Bodies shall be turn'd into our  
 " Souls at the Day of Resurrection; And  
 " lastly, That all Things shall be convert-  
 " ed into their Primogenial Causes, and re-  
 " turn into God; so that, as before the  
 " World was created, there was no Being  
 " but God, and the Causes of all Things in  
 " God, so, after the End of the World,  
 " there will be no Being but God, and the  
 " Causes of all Things in him.

5. St. Macarius, a Scotchman, and Abbot  
 of Wurtzburg, writ a Book to prove that the  
 Soul is material. Whereupon Dr. Macken-  
 zie makes the following Remark. " The  
 " Fathers of the Church, who thought that  
 " this Opinion was of a dangerous Confe-  
 " quence, have been very diligent in Cau-  
 " sing all the Books to be destroyed that  
 " were writ upon this Subject; so that we  
 " have nothing but the Fragments of some  
 " of their Reasonings in Claudianus Ma-  
 " mentus's Books of the Nature of the Soul  
 " again<sup>t</sup> Faustus, and of Bertram's against  
 " Macarius.

6. Mr. Patrick Hamilton, Abbot of Ferm,  
 was burnt alive at St. Andrews, in the Year  
 1527. for maintaining some Doctrines con-  
 trary to those of the Church of Rome. That  
 Gentleman was not much above 23 Years  
 old, when he fell a Sacrifice to the Fury of  
 a Cruel and Bigotted Clergy. Several Cler-  
 gymen, appointed to examine his Opinions,  
 gave their Censure under their Hand, and  
 condemned them as Heretical. That Cen-  
 sure being deliver'd to the Archbishop, at a  
 Solemn Meeting in the Cathedral Church,  
 Sentence was pronounced against him, de-  
 claring him a Heretick, and giving him over  
 to the Secular Power, to suffer the Punish-  
 ment due to Hereticks.

" Whereupon, the same day, he was con-  
 " demned by the Secular Judge, and, in the  
 " Afternoon, was led to the Place of Execu-  
 " tion, which was appointed to be at the  
 " Gate of S. Salvator's College. Being  
 " come to the Place of Execution, he put  
 " off his Gown, and gave it, with his Bon-  
 " net, Coat, and other Apparel, to his Ser-

" vant, telling him, that was all that he had  
 " to give him, but the Example of his  
 " Death, which he pray'd him to mind;  
 " for, tho' it seem'd bitter, it was an En-  
 " trance to Everlasting Rest, which none  
 " could obtain, that denied Christ before  
 " Men. Thereafter he was tied to the Stake,  
 " about which was a great Quantity of Coal  
 " and other combustible Matter. Then fix-  
 " ing his Eyes towards Heaven, the Execu-  
 " tioner firing the Powder that was to kin-  
 " dle the Wood, his Left Hand, and the  
 " Side of his Face was a little scorch'd there-  
 " with: But, it not having the designed  
 " Effect, they sent to the Castle for more  
 " Powder. During which time he was fre-  
 " quently interrupted in his Devotions by  
 " the Spectators, who were always calling  
 " to him to Convert, and to say the *Salve*  
 " *Regina*: Yet amongst them, none was so  
 " troublesome as Friar Alexander Campbell,  
 " whom he often intreated to cease from  
 " Molesting him. But, when he found he  
 " could not prevail, he said to him;  
 " Wicked Man, Thou knowest that I am not  
 " an Heretick, and that it is the Truth of  
 " God for which I suffer. So much thou  
 " didst confess to me in private, and N. B.  
 " thereupon I appeal thee to answer be-  
 " fore the Judgment-Seat of Christ. By this  
 " time the Powder was brought, and the  
 " Fire kindled. After which, with a loud  
 " Voice he was heard to say, How long, O  
 " Lord, shall Darkness oppress the Realm! How  
 " long wilt thou suffer this Tyranny of Men!  
 " And then closed his Speech with these  
 " Words, Lord Jesus receive my Spirit. Can any one read this Passage without Indig-  
 " nation and Horror for Persecution? See the  
 " Margin \*.

The following Words are very remarka-  
 " ble. " All our Protestant Historians say,  
 " that his Execution was hastened, when  
 " King James was in a Pilgrimage to St. Du-

\* And — I saw under the Altar the  
 souls of them that were slain for the word  
 of God, and for the testimony which they  
 held. And they cried with a loud voice,  
 saying, How long, O Lord, holy and true,  
 dost thou not judge and avenge our blood  
 on them that dwell on the earth? Rev. VI.  
 9: 10.

" that,



"shake in Ross: The Clergy being afraid, that he might have put a Stop to the Sentence, (if they had delay'd it, till his Return) both upon the Account of his Relation to him, and for the personal Love that he bore him". That Gentleman was very much lamented upon the Account of his being of an affable Temper, a Youth of great Candor, Ingenuity, and Learning, and taken away in the Prime of his Age by a most cruel Death, &c.

7. Alexander Alefse (*Alesius*) having preached before the Synod of St. Andrews against the vicious Lives of the Clergy, and particularly against their Lewdness, was accused of Heresy, and imprisoned Three times. 'Tis highly probable he would have been burnt, had he not made his Escape, and fled to London. From England he went into Germany, and turned Lutheran, and was made Professor of Divinity at *Leipsick*. *Alesius* publish'd several Books, and one, among others, against *Servetus*, in the Year 1554. I never saw that Book; and therefore I cannot tell whether he believed, that Hereticks ought to be put to Death, tho' he himself was in great Danger of losing his Life in Scotland, upon an Accusation of Heresy.

Our Author takes occasion from that Book of *Alesius*, to discourse of *Michael Servetus*; and has inserted a Passage of that Physician, whereby it appears, that he was the First, who had a Notion of the Circulation of the Blood. Dr. Mackenzie took that Passage from Dr. Wootton's Reflexions upon Ancient and Modern Learning.

8. James Laing, Doctor of the Sorbonne, published Two Books, in 1581, and 1585, containing an Account of the Lives and Characters of many Reformers. Which gives our Author Occasion to enlarge upon the Life of *Calvin*; and because that Illustrious Reformer was engaged in a Quarrel with *Servetus*, that made a great Noise all over Europe, he thought it would not be improper to give an Account of it. Dr. Mackenzie writes with great Impartiality, as all sincere Authors ought to do. He acknowledges, that *Calvin* was a Man of great Parts; but does not scruple to say, that he was so much respected by the Magistracy and People of Geneva, that he was as absolute a Master there, as the Pope was at Rome. He adds,

that *Calvin* caused *Servetus* to be imprisoned, and burnt alive; and blames him for it. He bestows this just Encomium upon *Calvin*:

"He had (*says he*) an Admirable and Penetrating Wit, wrote elegantly, being a great Master of the Languages, especially the Latin, but was an ill Preacher. His Learning was of a very universal Extent; so that there were few Men in his Age, that knew more than he did. In a word, in whatever respect he be consider'd, he was truly a great Man, and one that was indefatigably laborious, employing all the time that Nature could allow him, in teaching, preaching, and writing Multitudes of Books on the Sacred Scriptures, and against the Church of Rome. In his Life and Temper, he was a Man of great Sobriety, Temperance, and Chastity". There is nothing in this Encomium, but what perfectly agrees with my Notions of *Calvin*. Dr. Mackenzie goes on thus: "But withal, he is much blamed for his being too hot in his Zeal against those, who differed from him in his Opinions —"

"An Instance of his too fiery Zeal he gave, in the burning of *Servetus*, and in his Book about putting Hereticks to Death: as likewise in the hard Names he gave to those that were not of his Persuasion. Thus speaking of *Servetus*, he calls him a most proud Spanish Knave; and, in his Epistle dedicatory to Prince *Radziwille*, prefixed to his Commentary upon the Acts of the Apostles, he gives such Names and Epithets to the Socinians in Poland, and to the Fathers of the Council of Trent, that none who have a Christian Temper, can allow of".

Our Author gives us a short Account of *Servetus's* Life, wherein I find several Mistakes: Those Mistakes are not to be imputed to him, but to the Authors whom he follows. Speaking of that famous Heretick, he says, "This Gentleman understood the Latin, Greek, Hebrew, and Arabick † Languages; and, as we have observed before of him, in the Life of *Alexander Alefse*, had he confined himself to his own Profession, the World in all Probability had

† I don't believe he understood the Arabick Language. I shall hereafter have Occasion to enquire into the Truth of it.

"been



"been much obliged to him". Doctor Mackenzie has had in his Hands the first Book of *Servetus*, entitled, *De Trinitatis Erroribus*, and printed in the Year 1531. I must acquaint the curious Readers, that they will find an Extract of that Book in the second Volume \* of these Lives: That Extract was made by the Doctor himself.

9. He reckons the Learned *Adrian Turnebus* among his Countrymen, because he was the Son of a *Scotch Gentleman*, who married a *French Woman* in *Normandy*. He adds, that the true Name of *Turnebus* was *Turnbull*, and that it was changed into the *French Name Tournebeuf*.

10. It appears from these Lives, that the *Scots* have been in all Ages great Travellers. When Dr. Mackenzie gives us an Account of the Birth and Education of the Learned Men of his Country, he generally adds that they went over into *France*, or into *Germany*, and *Italy*, &c. The *Scots* were highly esteemed in Foreign Countries, and raised to the most considerable Ecclesiastical Dignities.

## II.

### C. W. OBJECTIONES contra novam definitionem Motus in Diario Eruditorum Parisiensi. †

VIR quidam doctus *Massiliæ* degens in *Diario Gallico* mense *Majo* anni præsentis novam proposuit definitionem motus, cum ab aliis hætenus datæ ipsi non sufficiant, atque Philosophos ad ejus examen invitavit, responsiones ad objectiones spondens. Quare Viro Cl. non displiciturum confido, si quas contra eam difficultates proposuero. Definitio hæc est: *Motus est actio corporis aut*

*impressio in corpore recepta, qua vel alteri corpori reali aut supposito propinquare, vel ab eodem elongari potest. Per genus motum a quiete distingui arbitratur: differentiam specificam talem dare intendit, ut definitio habeat locum, etiam si unicum corpus in spatio prorsus vacuo motum existere demus. Generis loco ponit actionem corporis aut impressionem in corpore receptam. Sed 1 nulla concipitur actio corporis sine motu aut sine eo, quod est reale in motu, conatu nempe seu nisu quo materia instruitur. Det enim Vir Cl. actionis cujuscunque corporeæ definitionem, facile animadvertet, notas ad actionem unam ab altera ejusdem præsertim corporis distinguendam non aliunde quam a motu & ejus requisitis desumi posse. 2 Multo magis notio impressionis motum involvit. Neque enim fieri concipitur nisi per impactum corporis A in corpus B. At A in B impingere non concipitur, nisi quatenus movetur. 3 Nulla impressio concipi potest sine aliquo, quod imprimitur. Quid igitur A, dum impingit in B, ipsi imprimere dicetur? Nonne motum? Patet ergo denuo, genus definitionis definitum involvere. Neque 4 tam impressio, quam id, quod imprimitur, recipitur, & 5 motus non nisi improprie imprimi dicitur, notioni confusæ ab imaginatione suppeditatæ convenienter. Unde nolim, definitionem motus philosophicam ingredi voces improprias. Accedit 6 quod receptio impressionis, quam Vir doctus generis loco ponit, controversiam de communicatione motus implicet, quam ex definitione motus excludendam esse non diffitebitur. Fallitur 7 Vir Cl. dum sibi persuadet, genus in definitione positum motum a quiete distinguere. Non jam urgeo, id quod reale est in motu, nisi nempe corporis, non minus in quiescente quam in moto deprehendi; sed definitionem ad corpus aliquod quiescens applico. Ponamus e. g. globum plumbeum ex filo suspensum, quo retinetur, ne descendat. Dum ita quiescit, continuo versus centrum terræ nititur adeoque agit, cumque nisu ille ab impulsu ætheris globum perlantis pendeat, hujus continuo impressiones (ut cum Viro doctore loquar) recipit. Et hac actione, vel recepta ætheris impressione centro telluris propinquare & a manu tenentis recedere potest: accessus enim ad centrum terræ & recessus a manu tenentis est effectus illa actione producendus. Unde si filum, quod renititur, disseccatur; globus*

\* Pag. 462. & seq.

† This Piece is taken from the *Acta Eruditorum*.



globus actu descendit. Filo autem dissecto, nil globo accedit, quod non ante inerat; sed impedimentum saltem removetur, quod obstat, quo minus potentia ad actum traducatur. Denique 8 cum definitio motus desideretur non tam ad corpora mota a quiescentibus in vita communi distinguenda,

quam ut inter principia Philosophiæ naturalis referatur, ex quibus alia deducantur; id maxime desidero, quod naturam motus non satis explicet, nec id, quod est reale in motu, a phænomeno distinguat: quod discrimen jam exponere animus non est.

### HALL.

THE following Tables of Sines and Tangents are lately come out.

*Tabule Sinuum atque Tangentium tam naturalium quam artificialium, una cum Logarithmis numerorum vulgarium ab 1. usque ad 10000. numeris quadratis ac cubicis ab 1. usque ad 1000. Edidit, præfatus est, & regulam universalem solvendi omnia triangula, tam plana quam Sphærica, præmisit Christianus Wolfius, in Acad. Frider. Mathem. P. P. & Societatum Regiarum, Britannicæ atque Borussicæ, Sodalis. Halle Maddeburgicæ. 1711. in 8vo.*

### LONDON.

THE following Book is lately come into England.

*Decreta Romana & Asiatica pro Judæis ad cultum divinum per Asiæ minores urbes secure obeundum, ab Josepho collecta in Libro XIV. Archæologia, sed male interversa & expuncta, in publicam lucem utilitatemque restituta. Accedunt Suidæ aliquot loca in literis A B Γ Δ ab vitiis purgata ex MSS. Codicibus Academia Lugduno-Batavæ ab Jacobo Gronovio. Lugduni Batavorum, ex Officina Luebtmanniana. MDCCXII. In 8vo Pagg. 118.*

M. Gronovius undertakes to restore a considerable Omission to be found in all the printed Copies of Josephus, in the XVIIth Chapter of the XIVth Book of his *Antiquities of the Jews*, where several Decrees, made by the Romans, and the Cities of Asia, in favour of that People, have been left out.

The Jews are allowed by those Decrees, to have a free Exercise of their Religion in the Cities of Asia Minor, without any Disturbance. This Fragment, publish'd by M. Gronovius, contains several Decrees of the Senate of Rome, and of the Delians, Pergamenians, Halicarnasseans, Sardians, and Ephesians, to which the Editor has added several Notes.

Isaac Vossius complained many Years ago, that there was a great Omission in the Chapter of Josephus above-mentioned; as it appears from the Words of that Learned Man, in his Treatise *de Sibyllinis Oraculis*, Chap. VIII. "Judæos autem (says he) magno istoc tempore numero habitasse in plerisque fere Asiæ urbibus, patet ex beneficiis a populo Romano collatis, quorum exempla ex Josepho alias dabimus. Nescio enim quæ ratione factum sit, ut pleraque illa decreta absint ab editis Josephi Exemplaribus, cum & in scriptis libris & in versione exstent antiqua, licet admodum mutila \*."

That Fragment will be of no small Use upon several Accounts.

This Book contains also several Emendations upon Suidas, from a Manuscript in the publick Library of Leyden. I have already said in one of my foregoing Sheets, that M. Gronovius criticizes the Edition of that Author publish'd by Dr. Kuster, and that the latter is preparing an Answer. It will be entitled, *Editio Suidæ Cantabrigiensis, contra cavillationes Zotti Lugdunensis*.

\* See also Isaac Vossius in his *Observations upon Catullus*, pag. 313, 314.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)